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PREFACE

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The ethnographic data presented herein were collected for the Department of Anthropology, University of California, on a number of field trips during the years 1925 to 1928; in 1929 and 1930 the work was additionally aided by a fellowship of the National Research Council.

Some of the material then gathered has been published in separate studies, namely, Yokuts and Western Mono Pottery-Making (1929), The Ghost Dance of 1870 in South Central California (1930), Yokuts-Mono Chiefs and Shamans (1930), and with Stanley S. Newman, Yokuts and Western Mono Myths (1940). Unpublished but accessible data on the use of jimsonweed by the Yokuts and Western Mono are embodied in "The Narcotic Plant Datura in Aboriginal American Culture" (Thesis, University of California Library, 1928).

The only original material now remaining in the author's hands are twenty-five or more genealogies and a file of several hundred personal names; these will be combined in a future publication since this already lengthy ethnography could not support addenda.

A valuable addition to my own records is the material on the Chukchansi collected by Miss Barbara Thrall (Mrs. Arthur Wood Rogers) in 1938. On her marriage she generously gave me her field notes to incorporate with my own on Yokuts culture. Mrs. Rogers' material is the result of but two weeks' stay at Coarse Gold, and its richness, for so brief a contact, is a tribute both to her abilities as a budding ethnographer and to the Yokuts as facile informants. A regrettable accident prevented Mrs. Rogers from continuing her work for the length of time she had planned. The myths she recorded will appear in a separate paper by Rogers and Gayton, "Twenty-seven Chukchansi Yokuts Myths (in press).[1]

The basic picture of Yokuts culture as drawn by Dr. A.L. Kroeber in his Handbook of the Indians of California has remained unchanged by later ethnographic data from the San Joaquin Valley. Rather, the picture has been filled out, the composition has gained balance, and the colors have been heightened by more intimate knowledge of the life depicted. Perspective has been added and depth increased. By means of Dr. Kroeber's initial publications, The Yokuts Language of South Central California, Indian Myths of South Central California, and the ethnographic sketch in his Handbook, a cultural orientation was already provided when I began my field investigations.

I have drawn upon Kroeber's early work and upon Mr. F.F. Latta's little book, Uncle Jeff's

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[1] Since published; see Bibliography.

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121 were political factors of tremendous power. To show the chiefs and shamans not as categorized functionaries, but as individuals of elevated powers operating in a given social setting is the purpose of this paper.

114 The material herein presented represents a part of data collected during various field investigations made by the author for the Depart-
122 ment of Anthropology, University of California, during the years 1925–1928. A fellowship of the National Research Council and funds for further field work kindly supplied by the department named have made this presentation possible.

114 The tribes under consideration are certain groups of Western Mono and Yokuts which at one time occupied between them the
[101] plains and foothills of the San Joaquin valley in south central California. The published material on the tribes of this region is not extensive. The pioneer work among the Yokuts was done by Professor A. L. Kroeber, and formed the basis of his account of Yokuts habitat and culture which appears in his Handbook.[1] The Handbook likewise gives the best summary of known facts concerning Western Mono culture.[2] Mr. E. W. Gifford is the original contributor.[3]

101 The location of Yokuts and Western Mono tribes and the juxta-
121 position of the two linguistic stocks in the San Joaquin valley have
171 been fully discussed by Kroeber.[4] For the purposes of this paper the linguistic differences of Yokuts and Western Mono tribes are without importance. Certain cultural differences exist between the stocks but are no greater than comparable differences within the Yokuts
[642] area itself. In the matter of political organization the Yokuts and Western Mono were practically identical. The moiety division of the
[616] valley and northern foothill Yokuts and North Fork Mono was a ceremonial dichotomy not affecting the number or powers of tribal officials.

[1] Handbook of the Indians of California (BAE, Bull. 78, 1925), 474–543; Yokuts Language of South Central California, this series, 2:165–377, 1907; Indian Myths of South Central California, *ibid.*, 4:192, 193, 204–242, 1907; California Kinship Systems, *ibid.*, 12:353–358, 1917; Yokuts Names (JAFL, 19:142, 143, 1906); The Yokuts and Yuki Languages (Boas Anniv. Volume, 64–79 [New York, 1906]). Contributions on Yokuts culture from other authors are: Stephen Powers, Tribes of California (CNAE, 3 [Washington, 1877]):368–392; George W. Stewart, Two Yokuts Traditions (JAFL, 21:237–239, 1908); A Yokuts Creation Myth (*ibid.*, 19:322, 1906); A. H. Gayton, Yokuts and Western Mono Pottery-Making, this series, 24:3, 239–255, 1929); The Ghost Dance of 1870 in South Central California, *ibid.*, 28:57–82, 1930.

[2] Pp. 584–589.

[3] Dichotomous Social Organization in South Central California, this series, 11:291–296, 1916; California Kinship Terminologies, *ibid.*, 18:51, 52, 1922; Western Mono Myths, JAFL, 36:302–367, 1923.

[4] Handbook, 474–486, 584–589, pl. 47.

8: Kroeber E-5 (1900-1906)1907
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[PP. 193-309 not processed]

121 The investigations on which this paper is based were begun in 1900 for the California Academy of Sciences, but were mainly made in 1902, 1903, and 1904 in connection with the Ethnological and Archaeological Survey of California carried on through the [122] liberal support of Mrs. Phoebe A. Hearst by the Department of Anthropology of the University of California.

UNIVERSITY OF CALIFORNIA,
May, 1905.

PREFACE

Two sections of the present study are by Stanley S. Newman: "Type Myth" and "Linguistic Aspects of Yokuts Style." For all other parts of the monograph A. H. Gayton is responsible.[1]

The study comprises three main parts: Part I is concerned with general considerations; Part II contains fifty-five hitherto unpublished Yokuts and Western Mono myths and tales collected in English by Gayton; Part III consists of abstracts, together with a comparative analysis, of the same fifty-five new tales and also of one hundred and four myths previously secured from the Yokuts and Western Mono and published by a number of authors. The three principal published collections thus utilized are two on the Yokuts: A. L. Kroeber, Indian Myths of South Central California, and F. F. Latta, California Indian Folklore; and pertinent parts of one Western Mono collection: E. W. Gifford, Western Mono Myths. Minor collections and even single published myths also have been abstracted for comparison. Also included in the abstracts are outlines of tales secured by Newman in Yokuts texts and not yet published. In order to make certain comparisons more effective there occasionally appear abstracts from other sources, notably those of the Growing Rock myths from S. A. Barrett's Pomo Myths and C. F. and E. W. Voegelin's Tübatulabal Myths and Tales. To Mrs. Voegelin, Dr. Willard Z. Park, Dr. Leslie Spier, and Mr. Maurice Zigmond, who generously placed their unpublished material at our disposal, the authors owe their deepest thanks.

In spite of the fact that our Yokuts myths were recorded independently by two trained persons, it is doubtful that the collection is fully representative. Neither worker was specifically engaged in myth collecting. The popularity of certain tales, which came forth again and again from informants of various local groups, is highly verified, but the extension of the Yokuts roster is indicated only by Newman's series of Yauelmani stories. And Yauelmani knowledge, tinged by Shoshonean contacts to south and east, cannot be regarded as typical of tribes more centrally placed in Yokuts culture, such as the Tachi or Wukchumni.

Bearing in mind the limitations of the material, we have made such interpretations as we can of the linguistic and narrative style of the myths, of their local differences that have cultural significance, and of their relation as a whole to the mythology of adjacent areas.

[ONLY PART I HAS BEEN PROCESSED — ANALYST]

May 31, 1937

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[1]Newman's work was done while making a linguistic study of Yokuts dialects sponsored by the Committee on Research in Native Languages, 1930-31. Gayton obtained tales incidental to ethnographic field work for the Department of Anthropology, University of California, 1925-29, aided by a National Research Council Fellowship, 1928-30, for which grateful acknowledgment is made.